





WESLEYAN ACADEMY.

## CANADA LETTER

It is to be regretted that these things are often abused. This has led to the colored man being regarded as the "cracker" resort. Actually has it been the colored man the aborigine since and during the war. The result is a vast colored population that have over one-third of the inhabitable of this. This fact in itself should not be evil; but there is a rising class of colored people who crowd every portion of the city, and act as if they own it. Many of them are rough and rascally, incorrigible, and indulge in all sorts of larceny. Even murder is of frequent occurrence. One negro is to be seen beating Police man Fowler. What is to be done with the thousands of wild and wicked negroes here, after evil?

Bishop William Taylor madeington a welcome visit a few ago, and was tendered a hearty

At this point, on motion of Gracey, the meeting tendered than a rising vote to the ladies and church at Tapleville for their kind support of the convention.

"The Special Mission the Methodist Church has Accomplished During the First Century of Her History," was the next topic. Dr. Hurr spoke of "the religious condition of England a long time when Wesley began to preach," and then the need of that insistence upon positive, personal, religious experience which is the great distinctive feature of Methodism. The singing of "Mission was alluded to as the expression of a well-grounded Christian hope. God has brought the power of w

F. T. POMEROY, Sec. *pro tem.*

**Our Book Table.**

THE CONTINUITY OF CHRISTIAN  
THOUGHT; A Study of Modern  
Theology in the Light of Its History.  
By Prof. Alexander V. G. Allen, of  
Episcopal Theological School, Andover.

The Congregational Publishing Society issues in a thin octavo a very compact, and admirable essay, by the Rev. Dr. Beach, upon THE HISTORICAL VALUE OF THE FIRST ELEVEN CHAPTERS OF GENESIS; with Some Discussion of the Criticism. The volume is warmly introduced and commended by Rev. Dr. W. Webb. It gives, in a short compass, the nature and importance of the several modern criticisms upon the historical trustworthiness of Genesis; intimating how much weight is to be given to each, and the character and scholarship of

THE CHRISTIAN MINISTRY IN THE CLOSURE OF THE NINETEENTH CENTURY, by Rev. A. N. Littlejohn, D. D., LL. D., Bishop of Long Island, 8vo, \$2. New York: Thomas Whitaker, 1887. The substance of this finely-published volume was first delivered as a series of lectures upon the foundation of "The Episcopal Paddock Lectures" for 1884, established in memory of the late Rev. John Paddock. In 1880. The volume opens with a consideration of the various criticisms of the hour upon the modern ministry, and then traces the hindrances to its improvement. The Bishop turns to the positive side of the question, and sets forth the evidences of the intellectual vigor of the modern ministry, and the sciences of the day, and in apologetics and Biblical criticism. He turns earnestly to the consideration of ministerial training, and of practical ministry, the office of the minister, and the duties of souls. The author discusses the theological thought of the hour, and closes with a noble lecture upon character. The volume is a clear, dignified style. They were calmly and frankly the tendencies of the hour, and while offering a generous defence of the modern ministry, they do not in many instances of the preacher to reach the high standard required by sacred and solemn office. It is a volume to be read by a reverent believer in the claims of the English and American Episcopal Church — which it terms the Catholic and Apostolic Church — but which manifests a catholicism too tolerant of the traits of other religions organized upon a different basis.

The Harpers are continuing the publication, in their Franklin Square Library, of Stormouth's encyclopedic Dictionary of the ENGLISH LANGUAGE. Part 10 issued. 25 cents each.

continuity and definite purpose and of Christian thought during all the ages since the birth of Christ. He discloses as he believes, a divine law directing the progressive development of the local doctrine. Although the intelligent scholar in the history of doctrines does not always find his judgment in accordance with the author of this treatise, he admires his marked ability at generalization, his grouping of historical facts, his clear apprehension of the merits of the different great controversies which have occurred in the history of Christianity, and the success with which







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[ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.]

# Zion's Herald.

WEDNESDAY, DEC. 3, 1884.

## THE INTERNATIONAL SUNDAY-SCHOOL LESSONS.

We have been, from the beginning, hearty advocates of the common series of Scripture lessons which have been so widely used wherever the English tongue is spoken. It was grateful to know that, all over the world, the same Scriptures were studied in unison; that wherever you temporarily tarried, the lesson prepared at home could be enjoyed in what ever evangelical school you visited. It was gratifying to know that, while the bitterest attack that was ever made upon the Bible, especially upon the Hebrew Scriptures, was going on, through the instrumentality of these lessons, these holy writings were read and studied as never before. There were many reasons apparent why it was desirable to have the whole school engaged upon the same portion of Scripture to permit of profitable general exercises and reviews.

We desire, also, before offering any objection to a plan with so many commendable features, to express our admiration of the rich provision which has been made every year for the interpretation and illustration of the lessons. There is something wonderful in the literature which has grown up around these annual selections from the Old and New Testaments for study. Every variety of aid for the teacher of the infant class and for the mature scholars has been secured. Our leading commentators and most scholarly ministers have written notes and homiletic discourses for them, and specially endowed men and women have been eminently successful with pen and pencil in assisting the teachers of infant classes. Some of our pastors have made the lesson the subject of one of the Sabbath discourses, and clubs of them have united together in publishing in advance practical sermons upon the main points of the lessons. Having said all this, we are moved to utter somewhat upon the other side of the question.

For several years past we have led a Bible class nearly every Sabbath, using the International (Baran) Series of lessons. For the last two or three years, and especially during the year nearly ended, we have been led seriously to question the adaptation of the Scripture selections to the whole school, infant department and all. Indeed, we are free to confess, with all the resources at our command and with a class of adults, that we have found it oftentimes a very difficult matter to awaken any special interest in the selections of Scripture forming the subject of the lesson for the day. Take the lesson of two weeks since, with a class of boys or girls, or of young men or young women, and how delicate and difficult a matter to attempt to interpret the subject, or to answer the questions naturally proposed. The whole lesson is devoted to the astonishing harem which Solomon collected within and around his palace — his three hundred wives and seven hundred concubines. In a mature class the apparent anticipation of modern Mormonism could be discussed, and the relation of the Old Testament to monogamy set forth; but think of such a lesson for the infant class, or for youths of both sexes from twelve to eighteen! Many teachers have become utterly weary of the task of illustrating and explaining to immature minds many of these lessons, and are disposed to excuse themselves from a very difficult and disagreeable work, and from all quarters, in this vicinity, we hear but one opinion as to the character of these lessons and their ill-adaptation to the chief work of the Sunday-school.

But there is a more serious aspect of the question. While it is very desirable to have the Bible, as a whole, studied by our young people, and in order to secure this there must be a different selection each year and progressive lessons taking the different portions of the sacred volume in order, it is possible we may be losing more than we are gaining by these selected and ever-advancing lessons. Our schools are far from being permanent. Pupils do not remain in them for a series of eight or ten years. They are coming and going. They are every year advancing from the infant department to the youth's division of the school, and thousands fall away before reaching the adult classes. It is vital that they should be made thoroughly familiar with the life of our Lord, His teachings and miracles, His example, and His atoning death. In the

case of many classes of boys and girls it is desirable that they should have a general idea of the whole Bible record, at an early period, as they may not be long in the school, and, heretofore, we have had in use a number of admirable manuals carrying a class over the whole Scripture history of the Old and New Testaments, in the fifty-two lessons of one year. While chaplains of a public institution we prepared such a manual for its use, and led, of course, a class of one hundred and fifty, who became, by constant reviews, so thoroughly familiar with the whole history recorded in the Bible, that scarcely a question could be asked in reference to any personage or event that would not be immediately answered. The interest of the lessons never failed from the beginning to the end of the year, and an excellent general knowledge of the contents of the Bible was impressed upon the minds of children who would be likely to remain under positive religious training but a limited number of years.

The simple question is, whether with the character of the scholars of our average Sunday-schools, and with the short period during which we can be confident of their presence in our schools, the present arrangement of selected Scriptures from Epistles and the historical parts of the Bible is the wisest and most conducive to their spiritual nurture? Can we hope, with any marked prospect of success, to carry our infant departments along with us over these intricate and difficult Scripture passages? There are delightful tales and beautiful streams not too deep for little feet, and sweet passages about the Lover of little children which can readily be made inviting and profitable to these lambs of the flock. Is it not better to avail ourselves of these rather than to attempt to drag these tender disciples up the steep heights of Scriptural difficulties, or to seek to mine the meat for their digestion which is specially adapted to those whose minds are mature and whose religious experience has been developed? Let them have the sincere milk of the Gospel word, that they may grow thereby.

## THE PRESENT CONDITION OF MEXICO.

In an article which appeared in the *Presbyterian* of the 15th ult., entitled, "The Mexican Crisis," the writer entertains gloomy forebodings regarding the outcome of present events in Mexico. We fervently hope that the apprehensions of the writer will not be justified by any retrograde step taken by the people of Mexico. Any one acquainted with that country knows that a doleful article might have been written any month during the past twelve years, based, too, upon facts and conversations that have been held by both natives and foreigners. There are enough of such people in Mexico, and several newspapers to voice their sentiments and fears up to the very verge of pronouncements and revolutions. And yet, despite all these apprehensions, the country has made most manifest progress in peace, order and prosperity, and Christian missions have advanced in power and efficiency, as the statistics just collected by Rev. J. W. Butler abundantly show.

To all this elevation and reform the priesthood of Rome are bitterly opposed, and do all they dare to counteract it and embarrass the Liberal party and the government. But the party and the government are wide-awake to the situation, and know well that they must pay the price of perpetual vigilance to maintain their freedom. They can afford to endure much boasting and threats of overthrowing the civil and religious freedom bought so dearly by the blood of the noble patriots who died to confer this goodly heritage upon their country.

They also know well how to deal with Romanism when she dares to lay her cruel hand upon the sacred ark of liberty. No one can venture to assert that Romanism has gained wisdom by what she has suffered, but any one who is acquainted with Mexican Republicans may safely predict on their behalf that, if the Papal Church there dares to rise again to attempt by force to restore her old tyranny, her madness will be met by a destruction of her hopes to which her past punishment was but mildness. Every act of cruelty, every outrage and religious murder, that she perpetrates, is marked and remembered with indignation by the enlightened classes and the public men of the country. If she fills up the measure of her iniquity once more, the day of vengeance is sure to come to her. The men whom Mexico still delights to honor are the very men who have meted out her recompense in the past, and if they were so decided with her when she had so many remnants of power remaining and foreign intervention in her favor, what would be their resolution now when she is entirely at their mercy, and they could deal with her rebellion with the sternest justice?

But unless demoted to her own destruction, she cannot have forgotten the past, or fail to remember when every bishop of that church (except the old man in Sonora) fled their country to escape the national wrath which they had provoked. This, too, when Republicanism was weak and the nation much less educated than it now is, and less able to vindicate its sovereignty and hold its enemies to accountability.

As was expected, Mexico is now realizing the pressure of the financial burdens which she assumed when she undertook the internal improvements that have been so vigorously prosecuted. She has to increase taxation in order to meet her obligations, and this presses heavily on business and the foreign merchants in her leading cities. But recuperation is certain in a land of such resources, and all the sooner for the intercommunication now realized by the railroads which are developing those resources. Mexico desires to be honest and honorable. In the conviction of this fact, nearly every nation formerly represented there has resumed diplomatic relations with her. The English

bondholders have lately accepted her proposals for such payment of her debt as she felt able to offer them. Time and a worthy government will, under the Divine blessing, guide her out into a condition of prosperity which the reign of law will render permanent in her future. The true patriot whom she has called for the second time to guide her destinies, General Porfirio Diaz, is just the man to meet any crisis wisely and well. He knows how to deal with Romanism if she becomes obstreperous. He learned that art thirty years ago, and he has not forgotten it. His name is "a terror to evil-doers" of every class, clerical or secular.

When, nearly nine years ago, he assumed the heavy burden of his first presidency, he found the land bowed down in poverty, its roads infested with armed robbers, its treasury empty, and its army and civil service in heavy arrears. But what a change was produced under his upright administration, and how advanced he finds his country as he begins his second term! From first to last he has been the faithful friend and vindicator of civil and religious liberty. We know this well, as our superintendent of missions, Dr. Butler, had freedom of access to him in every emergency, and had his prompt and generous protection in his work. A conversation which he had with him will show how truly he is the man to meet any "crisis" that may arise. It was on the occasion of the murder of one of our Protestant brethren at Cuautla, who had been attacked, and several of them killed in their place of worship by a mob of Roman Catholics. Dr. Butler waited on his excellency and gave him the facts. He was deeply pained to learn of these atrocities, but drew his attention to the fact that, earnest as his government was to give the Protestants the fullest protection which their laws guaranteed to them, it was not possible to anticipate in every case the outbreak of those cruel fanatics so as to prevent them. He then remarked that people outside would make a great mistake if they formed their opinions of the Mexican nation by these bloodthirsty and cruel acts of wretches who were a disgrace to the name of Mexican. Seeing that the Doctor looked depressed and anxious, he rallied his courage by saying, "You would not be discouraged if you knew this country as well as I know it." Dr. Butler thought this a singular way of consoling one, and asked the President what he meant by it. He then proceeded to illustrate what the past, as he had seen it, had been — how dark its condition; how destitute the mass of the people was, under the cruel yoke of the church, of the first ideas of civil and religious freedom; what a terrible thing clerical despotism was then, and how deeply sunk in debasement the whole nation. Then, as he realized the blessed changes that had been won for his country by the Liberal party (he himself being one of its great leaders), he said, "Don't be discouraged. This country is rising, and rising fast. Our people are coming to an appreciation of the peace and rights to be cherished under a true Republican system. I have no doubt but that a few years hence such a thing as a murder for religious difference will cease to be heard of in this land. Work on in hope, and remember that at all times you have the good will of this government and its protection over your people to the extent of its ability."

His Excellency has been faithful to his purpose, and his anticipations are being fulfilled. He had the Cuautla murders brought to justice; our people have been protected in their rights under this grand constitution; and now years pass over without seeing the assassin's dagger drawn to wound or kill a Protestant.

The question of religious freedom is the only question that could create a "crisis" in Mexico, and the priestly party ought to know by this time that their chance of raising a successful issue on that question has passed away forever, and also that any serious attempt of theirs to overthrow institutions which their countrymen so dearly bought, and now so dearly love, could only result in consigning clerical intrusion in Mexican matters to a deeper grave than has ever been dug for it in any other land.

With the benediction by Bishop Fowler that service closed. But an altar service, under the care of Brother Bates, followed, hundreds remaining. Sinners came to the front. The Spirit of the Lord was manifest, and the day ended with the realizing sense of the presence of God glowing in hundreds of hearts. Not for ourselves only, but for all New England, for all the world, did we pray.

"On all the earth Thy Spirit shower, The earth in righteousness renew; Thy kingdom come, Thy will be done, And to Thy sceptre all subdue."

## THE CENTENNIAL ALL-DAY FELLOWSHIP MEETING.

BY ONE WHO WAS THERE.

"I was glad when they said unto me, Let us go into the house of the Lord." I accepted the invitation, presented my ticket to the "door-keeper" of the People's Church at 10.30 last Tuesday morning, and entered for "all-day." What a day it was! By 11 o'clock a large morning assembly had gathered. Under Dr. Bolton's leading all hearts warmed with the Scripture reading, the prayers, and the holy songs. One could understand something of the joys of eternal singing, as, standing, the whole congregation sang verse after verse of familiar hymns in a sacred melody. When Bro. Cooper took the meeting, we gathered up about the altar, and Dr. Peirce leading, a number of earnest prayers broke through into the Divine Presence.

At 12 Bro. Bates opened the business men's meeting. Much was said of the consecrated lives of our laymen and their helpmeets, of their inestimable value to the church, of their peculiar needs, of the possible distress coming to many of them in the hard times of the approaching winter. Many, too, were the warm prayers offered for them. Following this meeting, without cessation, though with Bro. Kendig in charge instead of Bro. Bates, the service continued, brethren and sisters testifying of the power of God in their lives. All the while some were quietly going out to lunch or other duties, and others were coming in to the soul feast.

At 2 P. M. Dr. Brown took the meeting. He called the brethren into the altar, and the circle of seats was filled as in the days of 1784. Then with the re-

peating of promises and solemn prayer, time seemed to go winged by. On the platform, his head bowed in constant prayer, sat our beloved Bishop Foster, and with him, in the care of the meeting and the burden of the hour, was Dr. Lindsay, the sub-bishop of the Boston district. From time to time the Bishop would rise and call us to intenser prayer, holding the course true to the mercy-seat.

After Bro. Brown, Bro. Gracey conducted the worship until he was obliged to go, when Bro. Cooper relieved him. No one can forget how Bro. Cooper spoke of the burden which, in his own experience, always rested upon his soul when he drew nearer to God — a burden for poor, lost, perishing souls. In the testimonies which followed, Bro. Franklin Rant and Bro. McKown both emphasized the necessity of presenting the awful doctrine, and yet the Christ-given doctrine, of the eternal punishment of the unrepentant, to the people to-day.

About four o'clock Dr. Chadbourne opened the closing hour of the afternoon services. He called on Dr. Warren and Bro. Hamilton to pray, and with tears in our eyes and the echo of amens in our ears, we rose from a season of prayer. Then followed a love-feast. Would that you could have listened to a well-known brother of Chelsea's story — his conversion in his boyhood, and the change in his step on the stairs, so that what he thought a secret, his landlady knew. Many were the testimonies, precious and triumphant, which it would have strengthened your heart to have heard. So the hour went on, until the Bishop gave his benediction, and we separated to wait for the evening gathering.

At 7.30 a large audience was assembled. On the platform sat Bishop Fowler and Bishop Foster, Dr. Lindsay, Rev. S. F. Jones, and others. Brother Jones led the opening devotions. When Bishop Foster arose and stepped to the pulpit all were expectant. No one knew what was to be the order of the hour. Quietly he spoke, alluding to the historic character of the occasion, to the great burden on his heart, and to his desire to keep himself in control. "But his word was in his heart as a burning fire shut up in his bones." Earnestly calling up the ministry before him, he questioned them. With searching words he asked them if they were satisfied with the condition of the church at this centennial hour. Is there any lack of burden for souls in your hearts? Is there any preference for the orderly service even at the expense of no conviction and awakening? Is there that next thing, a hidden wish for freedom from the care of new-born souls? He made no accusations. But oh, how he caused all to look into their own hearts! Turning to the laymen, lifting up his pointing fingers, he asked them to search their souls and see — if they had forgotten the poverty from which God had raised many of them, and the poor lads about them needing their help in the way of God? If they went to the house of prayer with an earnest desire to see souls awakened and regenerated? If they pleaded with God in their closets for their pastors? If they were terribly exercised about the salvation of their neighbors, or even their own children? If they thought of the consequences of death in sin? "Where are you at the hour of the week-night meetings?" "If you are not present, do you desire to be present?" he asked.

It was awful, awful, as his "Are you satisfied?" rang over the great congregation. Everywhere in the audience cries broke from earnest hearts, and strong was the prayer that went up to God for a baptism of fire.

With the benediction by Bishop Fowler that service closed. But an altar service, under the care of Brother Bates, followed, hundreds remaining. Sinners came to the front. The Spirit of the Lord was manifest, and the day ended with the realizing sense of the presence of God glowing in hundreds of hearts. Not for ourselves only, but for all New England, for all the world, did we pray.

"On all the earth Thy Spirit shower, The earth in righteousness renew; Thy kingdom come, Thy will be done, And to Thy sceptre all subdue."

James Elijah Latimer, S. T. D.

It was a painful shock that we received on Friday morning to read, in the daily newspapers, of the death, in a portion of the same city with us, although we had not heard of his sickness, of this esteemed and honored friend and minister. We could hardly believe the fact, even when we saw his familiar designation as Dean of the School of Theology. It only seemed a day or two before that we had met him in his usual health and in the best of spirits. Little more than a week before his death, he preached in the evening at the Conservatory of Music. The chapel was very warm. After service he sat for awhile in a comparatively cool room, and as he came home felt a chill. From this time pneumonia set in, but he did not seriously sick until shortly before his death, attending his classes in the city every afternoon, up to a few days before this event. A short time before he left us he took to his bed, and soon became delirious. There was no conscious hour when he had reason to believe that he was in a dying condition. Few men, however, are better prepared for an immediate summons to the life beyond. His delirium was a pleasant one. The work of his life was projected into it. He was constantly teaching. When asked if he was suffering, he always responded in the negative with a cheerful voice. He passed the golden doors without being conscious of the passage. He was entirely saved the distress of parting with his loving and deeply beloved home circle. He leaves a bereaved wife, with whom, in growing infirmity, he has passed thirty-one of the happiest years of his life. Mrs. Latimer is wonderfully supported under this crushing blow. She had the opportunity to be with him during all the hours of his sickness, and he was saved from any visible physical agony or anxiety of mind in reference to his family. For this, in her tears, she offers her hearty thankings to God. She will have the tenderest sympathy and the prayers of many friends. Dr. Latimer leaves one little girl, to whom he was deeply attached, two brothers (one in

the ministry of our church), two sisters (one a missionary in our Mexican corps), and a venerable invalid father — a superannuated minister of our church.

Dr. Latimer was only 58, and in the maturity of his cultivated intellect. He graduated at Middlebury in 1848, in the class with Dr. Daniel Steele. He was a professor of languages at the Newbury Seminary, Vt., in 1848, and in 1849 a teacher in the Seminary at Lima, N. Y.; in 1851 principal of the N. H. Conference Seminary at Northfield; in 1854, of the Fort Plain Seminary, N. Y. He joined the East Genesee Conference in 1859, and was a teacher in the Elmira Female College in '60 and '61; '62 he was pastor of the M. E. Church in that city, and was afterwards stationed in two churches in succession in Rochester, N. Y. In 1868 he studied in Europe, preached on his return in Pona Yan, N. Y., and in 1870 became professor of Historic Theology in the Theological School of Boston University. In 1874 he was elected Dean of the School, and has since filled the chair of Systematic Theology. He has been eminently successful as an educator, and especially in his late high office. He never failed to win both the respect and love of the young preachers studying under his care. He commanded the former by his broad and thorough scholarship, and the latter by his kindness of heart and unceasing courtesies. He was one of the best-read scholars in the church in the history of philosophy, and a clear and able expositor of biblical theology and of the interpretation of the doctrines of grace as held by the church. We trust his most elaborate work on Systematic Theology, already announced by our book agents, and understood to be nearly ready for print, is in such a condition as not to be delayed by his unexpected death. Dr. Latimer was an able and impressive preacher, always welcome in our pulpits. His piety was eminently genial, deep and earnest. A good and great man has entered his reward. May God sanctify his death to those that remain behind!

Frederick A. Ober, who has written for the most elaborate and reliable work upon Mexico, issues, through the press of Estes & Lauriat, an illustrated octavo pamphlet, with maps, entitled, "Mexican Resources and Guide to Mexico." It contains a large and well-arranged amount of information in reference to the productions and business promise of the new Republic, and a description of the facilities for reaching the different provinces and cities. 50 cents.

The London Society for Promoting Christian Knowledge, of which E. J. and J. Young & Co., of New York, are the American agents, have commenced the issue of "The Churchman's Family Bible," published on a large quarto sheet, paper covers, with ample notes, charts, exegetical and descriptive, and abundant illustrations. Each number contains 80 pages, and is sold for the low price of 15 cents. The two numbers already issued reach the eleventh of Leviticus. When finished and bound, it will make a very cheap and excellent commentary on the whole Bible.

## BRIEF MENTION.

Dr. A. G. Haygood, pastor of Emory College, Oxford, Ga., has resigned. He will give his entire time to the agency of the John F. Slater fund.

We omitted to state, two weeks since, that the attractive guide to the sunny lands of Southern California, issued by John M. Bosal, is published in Los Angeles, California.

The Christian Statesman Publishing Co., which issues a pronounced Christian political and reformatory weekly sheet, bearing its own name, also publishes an excellent illustrated monthly paper for young people, entitled, *The Standard Bearer*. \$1.50 a year. Philadelphia, Pa.

The menu of Lasell Seminary, at the late Thanksgiving dinner, was something marvelous. We hope the girls will have a good vacation in which to digest it, before beginning the serious work of the term again.

We are indebted to our respected correspondent, Geo. J. Stevens, M. A., of London, Eng., for a copy of the "Wesleyan London and Daily Remembrancer for 1885." In its neat small form, it is a crowded little hand-book containing a large amount of denominational and general information, in addition to the usual tables found in such manuals.

The Common Sense Household Calendar is a new device, quite original in itself, following the form of modern parlor dial calendars. On a handsome card, illustrated in colors, is a pad with daily leaflets containing valuable household hints and practical counsels by Marion Harland. It is both beautiful and useful. \$1. Charles Scribner's Sons, New York.

We have received a copy of the very neat annual circular of Colby University, Waterville, Me. The college has a faculty of ten professors with its able president, Dr. Geo. D. B. Pepper. This University admits ladies to its course, and is now in a very prosperous condition as to funds and scholarship.

The last issue of the Economic Tracts, published by the Society for Political Education, New York, is "The Competitive Test and the Civil Service of the United States, and of Cities," by Edward M. Shepard. It is an excellent paper for the hour; for the question of civil service is now in earnest discussion before the country. Published at 4 Morton St., New York city.

The ready-recognized fact of Dr. C. C. McCabe's death, the December number of the *Pulpit Treasury*. This is followed by the outline of a good sermon by him, on "The Art of Doing Good." Rev. Merritt Hubbard, Dr. J. M. King, and Dr. H. A. Buttz of our church are contributors of homiletic articles; to this number, with leading ministers of the faith, with a number of excellent practical pulpit miscellany. E. B. Treat, 757 Broadway, New York. \$2 a year.

The Sanitarian for November is well filled with papers of immediate interest upon "Water Supplies," "Cholera in Europe," "Boards of Health," "Sewerage," "Canned Foods," "Adulteration of Milk and Drugs," "Creosote," "Insomnia," and a rich editorial miscellany. 113 Fulton St., New York. \$4 a year.

The new year of the *Art Amateur* commences with a December number, and presents a very attractive and useful volume. Its frontispiece is a striking illustration. Its note-book and notices of studios and galleries are fresh and fairly critical, and its decorative departments are admirably sustained. Published by Montague Marks, 23 Union Square, New York. \$4 a year.

We inserted an item from a newspaper a lithographic column in our last paper, which was quite incorrect. The generous donor to Wesleyan University is Rev. William Griffin, of West Troy, N. Y., for many years a trustee of the University. The amount he gave was not forty, but fifty thousand dollars. All honor to the giver, and congratulations to our Alma Mater!

Charles Scribner's Sons, the New York publishers, issue a very attractive illustrated catalogue, in ornate covers, setting forth the characteristics and merits of the holiday books for this season. It is entitled, "The Book Buyer, Christmas, 1884." Ten cents sent to the publishers will secure it. Its frontispiece, a full-page picture, is a very finely-engraved copy of La Vierge de la Délivrance. Its letter-press, giving critiques of books, is by leading writers.

The daily papers of Friday morning gave large space to reports of the Thanksgiving sermons on the previous day. Several notable discourses of a national character were preached in the city and vicinity. Among them, the *Advertiser* gave the sermon of Rev. W. Hamilton, of the People's Church, in full. His topic was, "The Lessons of Defeat." His discourse was an able, calm, moderate, and hopeful review of the results of the war, and the necessity of the establishment of a metropolitan board of police, to be appointed by the governor of the State, rather than by the

town a discourse upon the times, which awakened much interest.

The November-December number of *Christian Thought*, edited by Rev. Dr. Demms, contains at least three articles probably not surpassed in current periodical literature. Prof. Noah K. Davis, of the University of Virginia, gives a closely reasoned paper on the question, "Am I Free?" Prof. Willis J. Becher, of Auburn Theological Seminary, writes a most scholarly article on "Historical vs. Critical Evidence." These two were among the lectures delivered last summer before the American Institute of Christian Philosophy, at Richfield Springs. The editor reproduces Michael Faraday's admirable lecture, on "Education." It is difficult to obtain, and worth preserving. Another paper has a statement of the "Views of Certain Scientists," which is very timely and interesting. The cost of this valuable periodical is only \$2.

Frederick A. Ober, who has written for the most elaborate and reliable work upon Mexico, issues, through the press of Estes & Lauriat, an illustrated octavo pamphlet, with maps, entitled, "Mexican Resources and Guide to Mexico." It contains a large and well-arranged amount of information in reference to the productions and business promise of the new Republic, and a description of the facilities for reaching the different provinces and cities. 50 cents.

The London Society for Promoting Christian Knowledge, of which E. J. and J. Young & Co., of New York, are the American agents, have commenced the issue of "The Churchman's Family Bible," published on a large quarto sheet, paper covers, with ample notes, charts, exegetical and descriptive, and abundant illustrations. Each number contains 80 pages, and is sold for the low price of 15 cents. The two numbers already issued reach the eleventh of Leviticus. When finished and bound, it will make a very cheap and excellent commentary on the whole Bible.

The *Buffalo Christian Advocate* is a local paper of long standing and much influence for good to the denomination in that portion of New York. It received the endorsement of the late General Conference. Its literary and editorial columns have the contributions of the leading pastors of western New York. It is an excellent and wholesome family paper, well worthy of the patronage it receives. Its publishers are Rebeck & Co., industrial members of the M. E. Church.

Mr. George Kempton, of Sharon, Mass., has taken upon himself the important work of securing the pledges of manufacturers and merchants, throughout the State, that they will only employ persons in their business who continue to be total abstainers from the use of alcoholic drinks. Mr. Kempton has received many very warm expressions of sympathy and approval in his work by firms doing large business and employing a great body of men. This is a very practical and effectual reform measure, and we give it our hearty endorsement.

The Bible Revision Committee, of which Hon. E. L. Fancher, of New York, is chairman, Rev. Dr. Phil Schaff, secretary, and A. L. Taylor, esq., treasurer, announces the completion of the revision of the Old Testament. It will be issued next spring from the University presses of Oxford and Cambridge, England. The committee receives no compensation for its long, laborious and valuable services, but is necessary expenses are met by subscriptions and the purchase of the Revised Edition of the Revised Old Testament. Copies of this are elegantly bound in Levant Morocco, and are printed upon the best quality of paper. They will be published either in two or four volumes — the first at \$25, and the other at \$30. Persons subscribing \$100 will receive five copies of the two-volume edition, or four of the four-volume edition, as they may prefer. The books, when received at New York, will be sent free of charge, with a history of the revision and a list of contributors. Orders must be sent before Dec. 31 to the treasurer, Andrew L. Taylor, esq., 6 Bible House, New York.

Lee & Shepard, of Boston, issue a volume for the holiday season. Their illustrated catalogue, which will be sent at the request of any reader, sets forth in an attractive manner their special characteristics. The largest and richest is a broad volume bound in black and gold, printed on elegant thick paper, enclosed in a neat box, and is entitled, "Orchids; The Royal Family of Plants." The illustrations are in color and are painted from nature by Harriet Stewart Miner. The whole superlative work is an honor to both the author and publishers. In cloth, full gilt, \$15.

One of the most charming books of the season, "One Year's Sketch Book," by Irene E. Jerome. The letter-press and illustrations are by the same hand, and bear the marks of the same exquisite taste. There are 46 illustrations of the year, taken from all the year round; land and water scenes, sketches by sunlight and moonlight, with gems of appropriate poetry. Every illustration is a study. The very tone, and voice, and flavor of nature itself, seem to be caught and reproduced on these charming pages. Elegantly bound in black and gold, \$6.

"The Baby Kingdom" will be the young mother's favorite, in which the history of her first-born is traced from its first cry until it passes out of these sunny days, forming a delightful memento for grown-up years. The illustrations are apt and finely executed. Only a woman's hand could have designed it. The author is Annie F. Cox. Printed in colors, bound in cloth and gold, in box, \$3.75.

"The Guest Book" is a newly and happily conceived album, in which friendly guests can leave their photographs, write a verse, or paint a picture. It is very appropriately illustrated in colors. Its plan has been conceived and skillfully executed by Annie F. Cox, in cloth and gold, enclosed in neat box, \$3.75.

"My Lady's Basket of Flowers and Jewels for her Adorning," by Eleanor W. Talbot, is another quite original volume. The designs are unique and elaborate, and are exquisitely executed in colors. The rarest graces of the female character are represented and illustrated in very expressive symbols. The whole, like the preceding volumes, is in perfect keeping — poetic selections, paper, printing, binding and general effect. It will be a rare present for the holidays. In silver and cloth, \$5.

The editor of the *Magazine of American History* has an interesting paper in the December number upon "Unsuccessful Presidential Candidates." One of them, Daniel Webster, forms, in a good engraved portrait, the frontispiece. A number of others — Stephen A. Douglas, Breckinridge, McClellan, Greeley, Tilden, Hancock, etc. — are given, but the issue was too early for two more — James Blaine and St. John. The other articles are attractive. The present is one of the most interesting of the issues of this new very popular historical magazine. \$5 a year. 30 Lafayette Place, New York.

The New England Society for the Suppression of Vice has been brought to recognize the necessity of the establishment of a metropolitan board of police, to be appointed by the governor of the State, rather than by the

government of the city of Boston. The necessity for this, temperance reformers have long felt. Gambling, bad houses, and illegal saloons can hardly be effectually repressed except by an independent police. Petitions, which should be freely signed, are in circulation to secure such legislation at the coming session of the General Court.

Some time since, "The Evangelist," containing the first portion of the life of our Lord in verse, by Abraham Cotes, M. D., LL.D., was published and very favorably received both by Biblical and literary critics. Dr. Cotes had previously showed his interest in such themes by an excellent version of the great medieval hymn — "Dies Irae." His publications, D. Appleton & Co., now issue, in a very handsome crown octavo, with ornate covers, on beautiful paper, in large type, "The Life and Teachings of Our Lord in Verse," embracing the previous work by Dr. Cotes and completing his self-appointed and evidently no amuse task. The verse is simple and dignified, flowing on in easy, stately measure, bringing out very literally the sacred text. But the volume is more than this. Its pages are loaded with critical and illustrative notes, making it a valuable commentary upon the gospel story. Its versified form — a very difficult and delicate work, which has been accomplished with marked success — will give a fresh coloring to the "old, old story," and attract especially the lovers of sacred verse. It will make a rare and rich present to Sunday-school teachers or a Christian friend during the coming holidays. \$2.50.

The committee on transportation of the Centennial Conference beg to notify delegates and visitors to the Conference that the Richmond and Danville Railroad, including Va. Mid., Charlotte, Columbia and Augusta, Columbia and Greenville, Western N. C., and Atlantic Coast Line, Chesapeake and Ohio, and Shen. Val. Railroads, will sell round trip tickets at four cents per mile, that is, two cents per mile each way. This is an opportunity, and to all persons applying, tickets will be sold without orders or certificates. The New England Railroads have declined to make any concession. Delegates and visitors in those States will purchase tickets to New York, from which point their trunk lines will enable them to secure the reduction. Delegates to the Centennial Conference who fail to receive cards, in reaching them to their hosts, can receive the same on their arrival in the city by applying to the chairman on homes, L. T. Wideman, 165 W. Baltimore Street.

The catalogues of the publishers, especially during the holidays, are becoming attractive works of art. Among the most attractive and elegant is that of Cassell & Co., New York. It is published on a large quarto sheet of the finest paper, with ornate covers, and with every page illustrated with striking engravings. On the receipt of ten cents a copy of this beautifully illustrated work, giving the title and description of the late holiday and standard issues of this English and American houses, will be sent. We have mentioned a number of their Christmas preparations. In addition to these, they send out, for the delectation of little readers, "Bo Peep," in large type, richly ornamented covers, crowded with attractive illustrations, so that no small readers, like the original unfortunate little shepherd, will be apt to go to sleep over its pages. (\$1.)

"Hither and Thither, or Good Times for Papa's Little Daughter," small quarto, beautifully bound in colors, full of pictures, with such stories as Mrs. Mary D. Brine knows very well how to tell.

"Little Folks" has a very lovely frontispiece in color of a little girl and her dog "on guard" over the family trunks and bundles. It is a year's round volume of a finely illustrated youth's periodical. (\$1.)

"The Duncan on Land and Sea" is the story of a family of Scotch emigrants in America. Their remarkable fortunes and misfortunes are told in a very attractive way. The volume is finely illustrated and bound in ornate covers.



The necessity of giving them. It is the last characteristic of the true Christian. We have looked upon these Western brethren as the successors of our old "Thundering Legion" of itinerants. If any such writer has been in the ranks of our old "Thundering Legion" again, it will do him good. The editor says: "We should like to see our tender New Englander who could find only one word of commendation for the Missouri mission, and who, with a plunger with Doane, rife express with Grannis, raft lumber with De Vore, or not to catalogue the scores equally have and admirable with these, face the work and difficulties and all tress of our work with any of us. He would not write thus of our preachers therefor."

**"On Every Charge."**  
The General Conference, in arranging for the centennial observance, called upon our preachers and people to hold on every charge throughout the world special religious services, and to take, by subscription, a Centennial Thank-offering. The Centennial Committee of the New England Conference are very desirous that within the bounds of this Conference it be requirement may be carried out to the letter. They desire that their report be made up, it may appear that every charge, without exception, did its duty and did it gladly. The honor and good name of the Conference require this. If any small, un-advanced church has in the past hesitated, in the pastor and official brethren show that they merit the sympathy and help of the strong charges by holding a glad service of praise and thanksgiving for the privilege of partnership with so great and divinely-empowered a branch of Christ's conquering church. "Every charge" is this week's watchword.  
WILLIAM F. WARREN, Chairman.

[Continued from page 1.]  
that it is of unspeakable importance that something more be done. Mr. Shaw also spoke with robust good sense and great fervor of spirit.  
Most of the pulpits in Biddeford and Saco were supplied by visiting delegates; a large meeting was also held at the hall in the afternoon, which was addressed by Bros. Moore and Shaw; also a meeting at a later hour for men only.  
The closing session was held in the evening at the Methodist Church. The large church was crowded, and many more would have been glad to get in. The singing was led by a chorus of about sixteen voices; the principal addresses were by Bros. Shaw and Moore. The meeting was full of life and enthusiasm; quite a number asked for prayers. A second meeting was held, at which a large number tarried, and in which many participated. Then the members of the convention joined hands and sang, "Blest be the tie that binds." Some pronounced this the religious service that they ever attended. The convention was a fine success, and it cannot fail to do us good in the months that are to come.  
I will say a few words about Methodist matters, etc. We have put a fine candle into our church and intend to let our light shine more brightly than hitherto. Many of our people are out of work, and we are feeling the pressure of the hard times, but our friends are stemming the tide nobly. So far as payment of the salary is concerned, we should not mistrust that the times were hard in the least. Our congregations are good, our social meetings excellent, and quite a number have found Christ during the Conference year. Some, I am sorry to say, have fallen away; but there is manifest in our meetings of late an earnest longing for the salvation of God. We are expecting to witness the triumphs of the grace of God much more generally.

On a recent Sabbath in October we held a service in the large vestry for old people, many of whom could not easily ascend the stairs into the audience-room. In connection with this we had a harvest and thanksgiving feature. Many of our members who have farms and large gardens brought in the fruit thereof, others brought from their shops, and yet others gave of their money. The aggregate was quite a large amount, and this was judiciously distributed among the poor of the church and congregation. All seemed to enjoy the service very much, and it was a touching scene to see so many old people together for a religious service.  
Rev. Isaac Lord is still confined to his house, but is resting sweetly in the will of God.  
Rev. A. Hatch is doing good service at Oak Ridge, and is in the enjoyment of excellent health.  
The Salvation Army, who are operating in Saco, have held a few meetings in Biddeford and South Biddeford. So far as their methods are concerned, there are many things, as it seems to me, open to criticism. As to the shifting results of their work, it is early to judge. There seems to be but little disposition to oppose them on the part of Christians; and they are manifestly affording a vast deal of entertainment to a large class of irreligious people. If Christians could find the happy medium between the stilted and formal methods of many of the churches, and the grotesque and extravagant methods of the "Salvationists," I think more lasting results for good would be secured.  
Nov. 20.

**Now is the favorable time to push the canvass for new subscribers for ZION'S HERALD for the year 1885. The paper will be sent free from Oct. 1 to the close of this year to all new subscribers, making fifteen months for one subscription. We hope minister in New England will fail to make the offer known to his congregation. See full announcement on 8th page.**

**The Churches.**  
**MASSACHUSETTS.**  
**NEW ENGLAND CONFERENCE.**  
**Thanksgiving.**—Union services were generally held; in some cases of our own churches, as in Lynn, Lowell, Boston and Springfield; in others with other denominations, as in Somerville and Woburn. The services were social in many places. Presiding Elder Fellows preached at Springfield, Rev. E. A. Smith at Oak Somerville, Rev. N. B. Fisk at Woburn.  
**Chelsea, Mr. Bellingham.**—Special meetings have been held for two weeks with marked success. Sunday was a glorious day. In the evening a number of penitents surrounded the altar, and several were brought into a conscious experience of the saving grace of God. Rev. S. L. Gracy is pastor.

**Somerville, Union Square.**—Bishop Mallabar preached an excellent sermon last Sunday afternoon—his last before leaving for his Southern home. He left on Monday for Texas.  
**Lowell, St. Paul's.**—A very interesting sixtieth anniversary was recently celebrated. After a bountiful collation, to which two hundred persons did ample justice, Pastor Weston gave an historical account of the church, letters were read from absent ex-pastors, and speeches made by Rev. S. F. Jones and several prominent members of the church.  
**Lowell, Highlands.**—Harvey Knight, M. D., who came to Lowell about five years since and united by letter with this then struggling new society, and who has ever since with his estimable wife been unremitting in his devotion of time, labor and money, has now sold his practice and will remove to Bellevue, Florida, for a permanent residence for the health of his wife. They will be greatly missed by the society, for whose prosperity they have so largely contributed, and the prayers and warmest wishes of the church for their prosperity will follow them.  
**Winthrop.**—The recent four days' meeting resulted in much good, and through all the services a quiet but deep spiritual power was observable. Sermons were preached by Bros. Bates, Pickens, Owens and the pastor, and all were listened to by good and attentive audiences. Many were greatly quickened, and a good number of new voices confessed the Saviour. It was a fitting preparation for the semi-centennial.

**Worcester, Trinity.**—Nov. 19, a revival conference was held. A prayer-meeting filled the morning hours. The afternoon was devoted to a discussion of the subject of revivals. Presiding Elder Lindsay, Revs. J. Mudge, L. D. Bragg, Wm. Gordon, Dr. Rogers, Dr. E. A. and C. Young took an active part. Bishop Foster made a very impressive and valuable address in the evening.  
**Oakdale.**—The recent county Sunday-school Convention was of unusual interest. Rev. Charles Nicklin presided. "How can the Sunday-school be made more attractive?" Rev. W. J. Pomfret, "Things to be emphasized in Sunday-school work;" Rev. Albert Gould, "Why and how to sing in Sunday-school;" J. K. Greene, esq., "A Normal Lesson for Teachers;" Mrs. Geo. M. Smiley, "The Scope of a Teacher's Influence;" Mrs. J. M. Russell, "Qualifications for Teaching to be Emphasized;" Rev. James Mudge, "Missions in the Sunday-schools;" and Rev. Geo. M. Smiley, "Amusements." Dr. J. O. Knowles preached an able sermon in the evening on Isaiah's vision.

**Springfield.**—A number of people of Springfield and vicinity have a scheme on foot for a school which shall prepare young men for mission work, Sunday-school superintendents and teachers, and similar lines of Christian endeavor. It is proposed to begin early in January in the Young Men's Christian Association rooms, the principal teachers being Rev. Dr. Theron H. Hawkes and Rev. S. L. Merrill, the latter of whom is the secretary, to whom students should apply for admission. Other instructors will be Revs. L. L. Potter, T. W. Bishop, D. A. Reed, Orville Reed and Dr. Peacock of Brooklyn, and Mr. Sayford. It is expected that Mr. Moody will also speak to the students occasionally. The course is to cover two years and include Bible history, the study of the fundamental truths, evangelism, church history, and the discussion of the best methods of practical work.  
**North Brookfield.**—A centennial celebration is announced for Dec. 9. Services will be held afternoon and evening.

**Westfield.**—After a voyage of about four weeks, Mrs. Rev. T. B. Wood reached her father's from her South American home. Mr. Dow is in very poor health, and the visit of Mrs. Wood and her children will be mutually of special interest.  
**Chicopee.**—The church edifice, which has been in use for forty years, and in which a few years since the Conference convened, has been vacated. The Advent Church will be occupied till the new house is ready.  
**Feeling Hills.**—Rev. F. T. George was recently the recipient of many friendly greetings and donations of varied provisions for the winter's use.  
**Wakefield.**—The Congregational Church has just presented the M. E. Church with a handsome Bible and communion service, to replace those stolen from the church a few months since. The church has just been painted from profits of the lecture course. The Saturday evening Bible class in G. A. R. Hall has been formed into a S. S. Union, with a board of directors chosen from the different churches.

**Swedish Work.**—Sunday, Oct. 26, Rev. A. Hallen held three services at Amesbury. In the evening ten persons were converted. In Rockport a good work is begun, and a class of fifteen members is organized. Thursday, Oct. 30, seven persons found peace with God. The prospects for the future are now very encouraging.  
**Northampton.**—S. E. Bridgman writes, Nov. 27: "Rev. Mr. Richardson, of the Methodist Church, preached in the First Church this forenoon to a union meeting of the various churches of the city, from the text, 'I am not ashamed of the Gospel of Christ.' It was short, bright and pithy."

**RE-DEDICATION AT MATTAPAN.**  
The Mattapan M. E. Church was rededicated, Nov. 20. The sermon was by Rev. Geo. S. Chadbourne, D. D. The dedicatory service was read by Presiding Elder Lindsay. At 6 p. m. a bounteous collation was served, for which the biscuit and griddle-cakes were donated by the proprietors of Horsford's Phosphate Baking Powder, and the coffee, etc., by Messrs. C. D. Cobb & Bro.

This church has been beautifully frescoed and thoroughly refurnished, and a new and convenient vestry and kitchen built, etc., at an expense of \$3,971.99. Among the generous donors to the enterprise are the following: Messrs. Chickering & Sons, piano, \$450; Jordan, Marsh & Co., carpet, \$247.50; Redding, Baird & Co., cathedral glass windows, \$360; Boston Herald, \$200; Abram French & Co., china, glass and plated ware, \$200; N. W. Turner & Co., chandeliers and lamp fixtures, \$250; A. Atkinson & Co., cushions, etc., \$250; Shaw, Apple & Co., pulpit seat, \$100; Curtis Davis & Co., \$100; C. D. Cobb & Bros., \$150; Leopold Morse & Co., \$100; McKay Metallic Fastening Association, \$100; F. A. Perry, esq., \$61; Smith & Anthony Store Co., heating apparatus; Dorchester M. E. Church, \$50; Mattapan friend, \$50; Bishop W. F. Mallabar, \$20; J. H. Bart & Co., lumber, etc., \$95.32; M. D. Jones & Co., pew rack brackets, etc.; Mattapan friend, Bible, \$17; Mrs. J. A. Howell, \$27; Mattapan ladies, \$43; Houghton & Rand, \$50; Pope Manufacturing Co., bicycle (present to the pastor); O. N. T. Spool Cotton, by Geo. A. Clark & Bro., \$50; Peter Cook, esq., \$14; and generous friends the balance. In the evening these firms were represented, and addresses were made, letters of donation were read, and an enjoyable social gathering held. Bishop W. F. Mallabar spoke in the evening. The pastor, Rev. W. W. Le Seur, has been untiring in his efforts to promote the success of this enterprise, and the church was dedicated free of debt.

**Rev. L. R. Danforth** is still pushing the work at Groveton and Stratford Hollow. Nov. 2 he baptized five at Groveton by sprinkling and two by immersion. Four renewed the baptismal covenant who had been baptized in infancy. The attendance on the social meetings is very good. The Sabbath services bring together large congregations. The church at Stratford Hollow is being repaired. The pews faced the front doors. They have been turned round. The house is being painted inside and out. The parsonage and barn at Groveton have been painted. The children of the Sunday-school have purchased a new pump, which has been put in the parsonage sink. They held during the summer a Children's Lodge. They met each Saturday, charged five cents to join, and one cent for weekly dues, and during the summer had one ice cream festival. Thus they raised the money to procure the pump.

**Methodism at Haverhill** is earnest, aggressive and true to its peculiar tenets and faith. Bro. McLaughlin is finding that the third year may be the best, because sharing in the fruits of thorough work in the two years gone. His people much regret that the revolution of the itinerant wheel must place him elsewhere another year.  
At Grace, Bro. Fowler is seeing the reward of diligent, persistent effort on the old-established lines of church work. Congregations are increasing—a general gathering up of the forces of the church for work and prayer. The week-night evening meeting is devoted entirely to prayer, and the time is fully taken in short, earnest supplication. In connection with the Sabbath-school Bro. Fowler has a lecture class, numbering from sixty to a hundred, which gathers in many who would not be connected with the school but for such a class.

**WALL CABINETS** of finest description and an immense assortment at Price's, 48 Canal Street, Boston, Mass.

**LADIES' HAND-SEWN BOOTS**, best quality and style, at Mosley & Co.'s, 409 Washington Street.

**Church Register.**  
**HERALD CALENDAR.**  
Meetings for the Promotion of Holiness every Monday, at 2 p. m., in Wesleyan Hall, Bucksport Dist. M. Assn., at Machias, Jan. 13.  
**CONFERENCES.** PLACE. TIME. BISHOP. New England, Springfield, Mass., April 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, Sept. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 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## The Family.

### SHINING.

BY ELLA A. SMALL.

Are you shining for Jesus, my friend,  
From morning till evening through,  
Shining in hours of sunshine,  
And shining in shadow too?  
Shining when friends are fondlest,  
Shining when foes are upbraided,  
Shining when happy and faithful,  
Shining when pleasures fade?

It is easy to shine in the sunlight,  
And trust when the way is clear;  
Can you shine when the twilight gathers,  
Or clouds in the skies appear?  
It is pleasant to shine for Jesus  
When the path is smooth and bright;  
Can you shine as well when the darkness  
Hides the pathway from your sight?

The birds can sing in the dawning  
Of a morning cloudy or sweet,  
They carry their praise to their Maker,  
And at evening their song ceases;  
Though rocked by the winds to slumber,  
And swayed by each passing breeze,  
They shine, and sing, and are happy;  
Can we learn a lesson from these?

Are you shining, shining, for Jesus,  
With a radiance naught can dim?  
Shining so much that his image  
Is reflected on you by Him?  
Does your light shine out so brightly  
That the lost ones see its ray?  
Does it guide them always to Jesus,  
The Life, the Truth, and the Way?

Shine on, my friend, for the Master;  
He knoweth the thorns in the way,  
For has He not trod it before you,  
To the realms of unclouded day?  
If you shine in the light He gives you,  
Bringing many to His side,  
You shall shine as the stars forever,  
And forever with Him abide.  
Providence, Mass.

### THE MISSION CEMETERY AT FOCHOW.

BY REV. S. L. GRACEY.

Last week, in the meeting of the Missionary Committee at New York, when Bishop Taylor's work in Africa was under consideration, Bishop Foss quoted a remark once made by Bishop James: "The mission cause needs more missionary graves." Scarcely has the echo of his words died upon the ear, when along the paths of the sea comes the flash of an electric spark, saying: "Bishop Wiley has fallen at Fochow." And we stand all bewildered, and wonder if there is any place on earth where the dear Bishop would rather have died, and any place where he would rather be buried than in the mission cemetery at Fochow.

A trumpet voice calls to the church at home, and will thrill a million hearts with a loftier purpose to redeem the populations of that great celestial empire. In the *Ladies' Repository*, 1858, may be found a very interesting article written by Bishop Wiley while medical missionary in our China field, describing "The Mission Cemetery at Fuchow," accompanied by an engraving of the sacred enclosure. There on the 4th of November, 1858, Dr. Wiley buried his first wife—a memorial of whose life may be found in the *Repository* for August, 1854. Next to Mrs. Wiley lay the sacred dust of that charming, cultured and beautiful lady, Mrs. Annie Wentworth, wife of the superintendent of the China mission.

Many green mounds have been added as the thirty intervening years have slipped away, and now our sainted and honored Bishop will sleep beside the one who first joined heart and hand with him in labor in the Flowery Kingdom. No words could be more fitting than those his own hand penned in 1858:—  
"And now, while we cast our eyes over this beautiful picture, and shed our tears over these fallen missionaries, let not these precious tombs startle us, or discourage us from the work of evangelizing this great heathen city. No! they are the tombs of Christians, of the daughters of America, of the children of the American Church, not one of whom regretted this consecration or counted her life dear to her, if she might share a part in this glorious work. This cemetery consecrates Fuchow. The voice from each sleeper there is a voice calling to the church to go forward in this work." "Let us cherish the memories of these fallen missionaries. Let the names of these martyr-pioneers live in the heart of the church. Let us shed our tears over their precious graves; but let not the cemetery at Fuchow startle us from the field; but let it be as a familiar voice from our beloved ones, who have borne the heat and burden of the day, calling us to enter into their labors!"

Haven in Oregon, Kingsley in Syria, Melville B. Cox in Africa, Coke in the Indian Ocean, Wiley in China—what a cordon of pickets on the advance line of the triumphant and on-sweeping hosts of American Methodism, marching to the evangelization of the world!

These missionary graves are knitting our hearts to the distant peoples of the earth while heathen nations become more akin to us. Henceforth a new glow will warm our hearts as we mention softly and tenderly the names henceforth forever welded in our thought. Mrs. Jackson sang in parting from her husband,—

"But higher shall our rapture glow,  
On yonder celestial plain,  
When the loved and parted here below  
Meet never to part again."

### REVIVAL IN STOCKTON, PA.

Rev. E. Davies writes, Nov. 11: "This whole town has been and is visited with wonderful revival interest. Sinners have been so smitten with conviction, that they could neither sleep nor eat till they found Christ. Many have come to the altar before the invitation was given, and have knelt there all through the services, crying for mercy. The Holy Ghost has come down upon us again and again in pentecostal power, and waves of divine influence have swept over the congrega-

tions till men and women have risen up and rushed to the altar. The agonies have been fearful, and the victory has been just as glorious. Men and women have leaped to their feet when they were converted, and have shouted aloud for joy. The work of entire sanctification has gone on among the members, till many of them exult in the fullness of God.

"The work has spread to all ages, from the man of eighty years to the children, and the work is just as genuine and radical among the children as among the adults. There is one of the finest set of young men among the converts that I ever saw. They were industrious, temperate and intelligent before, and now they are mightily converted, and in real earnest for God and heaven, and they labor and pray and win souls like veterans in the service. Their fervor and mighty faith and vigilant labors are wonderful.

Twenty-nine joined the church last Sabbath, and we expect fifty more will join the next Sabbath. Almost every family is sharing in the blessedness, and still they come. There is a town without a tavern, a rumshop, or a police, with a Methodist church worth \$7,000, that was paid for on the day of dedication. Here the minister draws his salary from the office every month, and the trustees have money in the treasury. The secretary kept count of the converts till they numbered one hundred, and then stopped. I have no doubt but one hundred and fifty have passed from death unto life, and many have been wholly sanctified.

"Holiness to the Lord has a perfect right of way, and the fullness of the Holy Ghost is sought and found. My heart has been restored in answer to prayer, and I expect to lead thousands of souls to Christ before I lay His armor down. I hardly realized that I could endure so much labor, but my mortal body is strengthened by the Holy Ghost that dwells in me."

### TRINITY CHIMES.

The light of the Indian Summer  
Fell soft on bright Broadway,  
Where the ebb and flow of commerce  
Tumbled swift and strong all day;  
And men with anxious thoughts oppressed  
Faced on the crowded way.

In the surging throngs were people  
With weary, care-laden eyes,  
Who had half forgotten the story  
Of a heavenly Paradise—  
And bent with earthly burdens, walked  
Unconscious of the skies.

When clear from the old church steeple  
A message, silver-sweet,  
Lied a chorus of angel music,  
Telling all the busy street,  
And "Peace on Earth," the chiming bells  
Said softly to repeat.

They chimed the tune of Mary's,  
And the air of wild Dundee,  
And quaint ballads of measure,  
And life our best-laid lead,  
Then faded or that it might ring through,  
"Nearer, my God, to Thee!"

O folding love of heaven,  
Calm patience of our God,  
That waits to soothe our sorrows  
With which the world is rife,  
And gives us melodies of home  
To cheer us on the road!

Above the money-changers,  
Above the to and fro of strife  
Of all this life's vain eagerness,  
With which the world is rife,  
Our Father keeps for us in store  
An everlasting life!

Ah! music softly pealing  
Through that sun-lit air,  
Your strains brought gifts of healing  
To many a heart-ache there,  
And men a moment stopped to praise  
Who had no time for prayer.

Margaret E. Sangster.

### WASHINGTON NOTES.

MR. EDITOR: Much has been said about woman's rights, but I have come to the conclusion that woman's rights are far greater than woman's rights, and that while some have clamored for rights, others have gone forward in the path of duty to do good and bless mankind, and have accomplished wonders in both the spiritual and physical condition of those who a few years since sat in heathenish darkness without the light of the glorious Gospel of Christ.

These thoughts came to me while sitting in the Madison Avenue M. E. Church, Baltimore, Md., during the first days of the meeting of the executive board of the W. F. M. Society of the M. E. Church. As I looked at the noble women who form this board, my heart overflowed with gratitude to God for giving us such generals and leaders in this great work.

This was the fourteenth meeting of the board, and the result of the year's labor showed that the hand of God was in the work. During the year nineteen new missionaries were sent to foreign fields. The receipts from the nine branches for the year footed up \$163,199.14.

As I listened to these reports my mind went back to the time (1810) when four young men, students in a New England college, formed a missionary society and met at night beneath a haystack, near the college grounds, where now stands the famous Haystack Monument, and poured out their fervent prayers for the conversion of the world, and consecrated themselves to the work of foreign missions. I remembered, too, how the offers of these young men were received by the churches, and that with great fear and trembling \$1,000 was pledged by the churches, for the purpose of sending out the first missionaries. Within the present century the missionary spirit has spread, until the gospel of "Peace on earth and good-will to all men," is now taught in every land and in all known languages. When we look at the number of missionaries sent out and supported by this Woman's Branch alone, may we not hope, with confidence, that the day is not far distant when the little stone, that was hewn out of the mountains without hands, shall fill the earth as the waters cover the mighty deep?

Bishop Taylor, before leaving for the Dark Continent, preached for us in the Metropolitan M. E. Church; also in several other M. E. churches in Washington. He is a man of great power, and we felt, as we listened to him, that the General Conference had put the right man in the right place.

The sunshine is warm and bright, many leaves are fresh and green, and fragrant flowers still bloom in our parks and gardens. The sportive swallow darts in and out among the climbing vines, and coos blithely to his loving mate. Hotels and boarding-houses, are in a flutter of preparation for the coming change of a new administration. It matters little to them whether they lodge and feed Republicans or Democrats, provided they get their pay, which is not always sure from some of the adherents of either party; for it is a fixed fact that every family and every flock has some "black sheep."

The heads of the departments and many of the clerks here are heavy of heart, to such an extent that the beautiful sunshine, fragrant flowers and balmy air fail to cheer and reassure. The hand-writing is seen on the wall, and no civil service can change the edict: "Thy days are numbered."

Some faint hearts think that our Republic is going to ruin because another power is to rule. The Lord reigns; let the earth rejoice. The intelligence of the American people will guide the ship of State aright, and the patriotism of her sons will defend and protect her rights.

The great monument is to be finished by the 23d of February, when it will be dedicated to the "Father of his Country." The vast column is now 529 feet high and can be seen from almost every part of our city. This will be a lively gay winter in Washington; at least it will be so to the inmates, whatever it may be to the outsiders.

The Metropolitan M. E. Church of this city has during the past six weeks enjoyed a gracious revival. Sinners have been convicted and converted, Christians have been moved to a sense of their duty, and are walking more closely with God, and all show a willingness to work more faithfully for the Master. During the summer vespers services were held at 6.30 P. M. on Sundays. At these services our pastor, Dr. E. D. Huntley, seemed to infuse the spirit of worship into each hymn, until every word sung by the audience was a united, heart-felt prayer. It was thus the revival commenced.

Revolutions may take place, republics rise and fall, empires and kingdoms pass away, but of His kingdom there shall be no end. Those who trust in God need fear no evil, in time or in eternity.

L. E. DEANE.

### "ONLY A BRAKEMAN."

BY MRS. M. A. HOLT.

"On a brakeman," I heard some one say, as I saw a number of men, coming around the corner from the depot, bearing with them something that looked like a dead or wounded man.

"These railroad fellows get so careless it is no wonder that they are killed," the same voice said, and then the speaker walked indifferently away. I was not indifferent, for I had a boy somewhere at work upon the noisy railroad train. He was a fireman, while this fellow was a brakeman, yet the unfortunate stranger might be a young, warm-hearted boy like my own.

"He cannot live," one of the men said in a husky voice. "Both feet are cut off, and he is injured in other places. The switch was wrong, and Charlie just it in time to save a collision with the express. But the engine was upon him before he could get away, and so it all happened in less than a minute," another of the railroad men explained.

A physician came hurrying along, and the wounded one was taken to his boarding-place. I caught a glimpse of his face as he was borne along. I started as I saw it, for it was a fair, boyish face, upon which the sunlight of less than twenty summers had fallen.

Another physician was called, and the poor fellow was made as comfortable as possible. The railroad men lingered around the open window, and one of them asked, "Can Charlie live, doctor?" The physician did not answer, and the question was not repeated.

"Too bad! too bad!" one of them said in a trembling voice. "Charlie was a good fellow," another one replied, as he had dropped for a moment upon the window-sill. "His mother and sisters were all coming to live with him in the little house upon Vine Street. He told me so only yesterday, and he was as happy as he could well be."

I went up nearer to the window to hear more of the wounded brakeman, and then all of the men became very quiet, for Charlie was talking. He was delicious, however, yet they eagerly listened to his disconnected words. "Be sure and come, mother, and bring Mary as well as Nellie, for I can earn enough to support you all. Mary need not work out any longer, and little Nell shall have the pretty dress and red shoes that she wanted. Come here, Miss Nell, and tell me how you will like to live with brother Charlie."

He stopped a moment, and then began to talk again. This time it was of grassy meadows filled with buttercups and daisies. He and little Nell seemed to be wandering among the grass and flowers beneath the bright blue of the June skies.

"Here, Nell, just see these pretty flowers! Now you shall tell which are the prettiest, the daisies, the buttercups, or meadow lilies; and then he laughed in his delirium.

The rough looking men about the window wept, and they did not try to hide their tears from each other.

The dying one suddenly rallied, and looked about him. He saw the two physicians and the blackened faces at the window. It came to him in a moment, and he smiled a little sadly.

Tell mother and Mary all about it. Tell mother to draw my back pay, and there is some money in my trunk that I have saved up to begin to keep house with. Tell her to get the dress and shoes for little Nell, and be sure and

tell her that I read my Bible every day, and that I trusted in Christ to the last."

Again Charlie was delicious and began to talk of the blue mountains and the shining river near his own loved home. Agatha the June breezes and golden clouds of the summer day were floated over him and little Nell in the lovely meadow. It was all over in a little while, for Charlie's face grew whiter still, and his freed spirit went up to the sunny city, where the noisy train is never heard. The railroad men wept now, and then one by one they went away.

The next day the mother and sisters came. Nobody was about the window, for the meeting between the living and the dead was too sacred to be witnessed by others. While going past I chanced to hear a low sob and these words, "Oh, my precious brother!" "My faithful boy!"

The railroad men gathered again as Charlie was about to be placed upon the train to be taken to his humble home in Pennsylvania. One of them placed a letter in the hands of the pale mother.

"A little gift to you from us railroaders," he said in a low voice; "we are sorry that it is not more," and then he turned away, saying to himself: "Charlie was a good fellow, a good deal better than we are."

The letter contained a hundred dollars, which was carefully wrapped about with a dirty crumpled paper.

So Charlie was carried to his own loved home and buried among the daisies and buttercups. A plain white marble slab above him bears only his name, age, and these words: "We love him." Perhaps "Only a brakeman," would have been better!

### MY PALACE.

BY KATE M. SIMMONS.

Just over the sea, when the day is done,  
And my eyes are a longing glance;  
While twilight is falling on all around  
In misty shadows, I gaze, perchance,  
To catch, if I may, in the fading light,  
One glimpse of my palace, so fair and bright.

They tell me, so long ago in the past  
I can hardly imagine the thing could be;  
The structure was reared, the foundations  
Were laid,  
Of my beautiful palace beyond the sea;  
And 'tis true as anything under the sun,  
My costly mansion will soon be done.

When a child I stood on the hills so high,  
And gazed with awe on the silver tide;  
And wondered so oft who the boatman was,  
Who should take me across to the other side;

For in visions I've seen him at dead of night,  
A radiant form with brow of light,  
My palace will soon be done, they say;  
The walls are laid with gems so bright,  
The dome is of crystal, and floors of gold,  
While over all is an arch of light;

And oh, what a lovely home mine will be,  
My beautiful palace beyond the sea!

And I am so wealthy I scarce can tell  
How vast my possessions; and when I view  
My home of the future, I think how I  
Love that great home, and the Builder too;  
For at a great sacrifice all has been done;  
It cost the blood of God's dear Son.

Life's shadows are fleeing so swiftly away,  
I shall leave all my trials and pain in the gloom,  
All suffering and sorrow, all loss and dismay,  
All, all, will be left in the night of the tomb;

I shall wake, some glad morning, so happy  
To be  
In my beautiful palace, just over the sea.

### "ALWAYS DRESSED UP."

The other morning when I had finished my marketing, I ran in to see Mrs. Mason. I had it upon my mind to ask her for a new pattern for a wrapper, and so found an excuse for resting my tired feet. She opened the door herself, and you can't think how sweet she looked. Her dress was nothing but a pink cambric, to be sure, yet she had lace in the neck and sleeves, and if you believe me, a bunch of flowers in her hair, and that was all braided and puffed just as if it were after dinner. I could not help looking at her, for she was a perfect picture. After I had explained my errand, Mrs. Mason and I fell to talking about one thing and another.

At last our conversation came right around to the point I longed to touch upon, namely, what made her look like a fresh, dewy rose that morning. "Have you company? If so I had better be going, and not stay just to hinder."

"No; nobody is in the house but our two selves."

"Then surely you must be expecting company, and that would be the same."

"Why, no, indeed; what could make you think so?" she said, smiling.

"Because you are fixed up so nicely," said I, half-shamefacedly. Then I wish you could have heard that lady laugh.

Why, I'm not fixed up! In the least, this is my usual manner of dressing."

"But do you always puff your hair and put the fancy louches on in the morning, when there is no one but Mr. Mason to see?" I blurted out at length.

"Always, Aunt Matilda, unless I arrange it some equally fancy way."

"Well, I am glad to hear it; and if there were more ladies who did so there would be more husbands as fond of home and wife as Mr. Mason is."

"Now, then, as you have been the first to begin the subject—for I cannot call it a discussion, where we agree so well—I believe that I will tell you a little of my personal history; that is, if you would like to hear it."

"Indeed and indeed I would, Mrs. Mason."

"Well, then, let me tell you why I am so careful about my dress. When we had been married about two years, and I had a dear little baby, I began to grow careless about 'dressing up,' as it is called. I wore calico because it washed well, and made it up without ruffles or other trimmings, so that I could have more time. I never dressed with collars; I was too well pleased, although I always combed it before breakfast and dinner. Mr. Mason was always kind, and I supposed I was getting along nicely enough; but sometimes I just hungered for those expres-

sions of endearment I used to have when we were courting; but then, I thought, all married people settle down and become less demonstrative; so I thrust my longings away down into the corner of my heart, and went on in the same way six months longer.

"How did I come to change? Why one day—our anniversary, it was—I thought to myself: 'This is our wedding-day, and I guess that I can afford to dress up for once. I wonder if Oliver will notice the difference.' So I made over a lovely lawn that I had on hand and put lace all down the front of the waist. I put flowers in my hair and a pretty ribbon at my throat. I didn't put on a great apron, either, and cover it all up, but tried to look as if I were invited out to tea, and was waiting for his escort. First of all I opened my door to let our little boy in. He was the first to come in."

"Oh, mamma, how sweet you look! I must kiss you," said he, clasping his arms about my neck. That was the first impression made; but when I heard Oliver coming, I pretended to hide from him. He slipped in quickly, and there was a light in his eyes that I had not seen for years.

"Why, who is this?" Then he took me right up in his arms and kissed me again, and calling me all manner of pet names. I was astonished, I can tell you, and delighted. Well, next day, I went back to my plain calico again. Oliver said nothing until evening; then he asked me what had become of the dress I had on yesterday. I laughed and asked if he expected me to dress up all the time. Yes, he did, he said, if I could get the clothes; and if I could not, he could. Then we had a long talk, and over supper, I told him how I kept myself well dressed all the time.

If young wives, or older ones either, wish to keep their husbands lovers all their lives they must not only keep themselves looking neat, but they must dress as other people do. And another thing, always look so pretty when your husband leaves you in the morning that he will have a pleasant picture in his mind all day long, one that will attract him toward home, when night draws near. Then you may be assured of his expressed affection, and you will always be to your best beloved the same charming one you were in girlhood's prime, when he wooed and won you. — *Christian Weekly*.

### The Little Folks.

#### CHINESE DIET.

When I was at Lake View in August at the New England Assembly, and having a "real nice time" telling the children about China in the headquarters of the C. Y. F. R. U., one day I was accosted by a bright little girl who wished to "know what people ate in China and whether those dreadful stories about eating rats were true." I answered as well as a few words would serve me, but did not satisfy the curiosity of the eager inquirer. Later I devoted a half-hour to talking about the "Daily Food of the Chinese" to some forty boys and girls; and here I repeat the matter for the sake of others curious to learn the truth—a trusting a little natural indignation and plain speaking may be excused me.

Americans are fond of wonderful stories. Nothing pleases them more than to hear something revolting or strange about other people. Nations and races who resemble themselves are not worth attention. Hence travelers—knowing fellows, all of them—possibly did it profitable to startle them with accounts as marvelous as they are false. Not that these accounts are always wholly untrue, but that solitary instances and occurrences are magnified to present habits and customs of a whole people. Belonging to this class of accounts are those relative to the use of food in China of certain animals. I find that many Americans believe that dog soup, cat franchise and rat à la mode are dishes to be found daily on every table in the empire. The fact is, that there are some peculiar people in China as elsewhere, who eat dogs and cats, and some of these believe that the flesh of those animals I have mentioned possesses medicinal properties. For instance, some silly women believe that the flesh of cats cures the hair. Some believe that dog meat and also cat meat remove the blood, and quacks often prescribe it. Then it is also true that there are very poor people who have no money to buy proper food, and therefore subsist upon what they can get rather than starve. But I have lived in the East for many years, and have had experience at public banquets, social dinners and ordinary meals, and in company with all classes of people; but I have never seen cat, dog or rat served in any form whatever.

"What then do the Chinese eat?" Our gardens are prodigious of vegetables; our ponds, rivers and lakes swarm with fish; our farmers are crowded with pigs, land fowls, ducks and geese; our fields are gilded three times every year with ripening rice. In some sections of the empire wheat and barley are produced; rice is our usual substitute for bread. These articles make up the everyday food of the people. But there are certain things unknown to your tables that are considered great delicacies by everybody, and of which I have told you are already "cub's birds' nests."

Another is sharks' fins. The Chinese keep very few cows, and it is true that beef is not esteemed as good as pork, and that many will not eat beef on account of its fatness. Milk, butter and cheese are almost unknown articles of diet. The Chinese think it is robbing the calves to take the milk from the cows. — *YANG PHOU LEE, in Wide Awake*.

#### THE CHILDREN'S MITE.

Little hands, be free in giving;  
Little hearts, be glad to give;  
Give not only gold and treasure,  
Give your sympathy and care,  
Love that knew not stint or measure  
Jesus scattered everywhere.

All the goods your hands can carry  
When you go to God on high,  
Are your blessings to the weary,  
To the sick and poor who sigh.

Angels garner up in heaven  
Every good word and deed,  
All the joy your lives have given  
To God's little ones in need.

Sing your praises to the Maker,  
And give your love and kind the while,  
Of each gift you are a partaker,  
God rewards you with His smile.

— *ANGUSTA LARNED, in Christian Register*.

### WHEN DAYS ARE DARK.

When days are dark, remember  
The brightness that is passed;  
Call up the glad spring music  
To mingle with the blast;  
Think of the merry sunshine  
And hosts of scented flowers,  
Let memories of the summer  
Take gloom from off sad hours.

When days are dark, be cheerful;  
Because the leaves must fade,  
Thy hopes need not be cast away  
Nor thy heart be dismayed.  
This is the time for laughter  
And happy household song,  
Hours that are filled with cheerfulness  
Are never sad and long.

When days are dark, be trustful,  
The sun shines after rain,  
And joy goes not so far away  
But it returns again.  
Life is not ruled by sorrow,  
But blessings reign o'er all,  
And we are kings of mercy  
In spite of pain and thrall.

When days are dark, be busy,  
For there is much to do,  
And the minutes are many  
Which kindly hands pursue;  
The need of love is always great,  
For grief is everywhere;  
Oh, lighten thou some burden,  
And lessen thou some care!

When days are dark, be thankful,  
Light is not always best,  
And useful are the shades of night,  
The silence, and the rest.  
God gives what'er is good to come,  
And he who finds his joy in Him  
Lives always in the light.

MARIANNE FARNINGHAM, in *Christian World*.

### Miscellany.

#### The Sunshine of the Heart.

Happy is the man that knows this fair weather; misty and troublous as may be his surroundings, from above is a ray of sweet satisfaction, the joy of the Lord. The habit of looking on the bright side of things is worth, we are told, a thousand a year, but with what price shall we compare the riches of His grace, the love which dwells in the spirit, makes a midday brightness of the darkest hour, and sheds a charm of "God knows best" over the perplexities of life. To trust Him, then, with an undivided heart, to seek His face day by day, and to grow in His likeness, to know that victory is ours, for our cause is the Lord's, to rest in the everlasting arms, this is the shining of the Sun of Righteousness within us. — *Selected*.

#### Limp Christians.

We may live to see men calling themselves Christians and differing in no single item from Mohammedans; in fact, even now there are religionists among us who are not so near the truth as the followers of the false prophet. Oak has given place to willow; every olive has grown limp. Out of the general impotence has come an admiration of it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error he is narrow-minded; for all must join the Universal Admiration Company, or be placed under ban and be howled down. — *Spurgeon*.

#### Winter.

O Winter! thou art not that haggard Lear,  
With stormy beard and countenance of woe,  
Raving again, or dumbly crouching low,  
In hoary desolation necked with fear.  
Thou art the white queen of the year,  
A stately virgin in robes of snow,  
With royal lilac crown, and all aglow  
With white charms and gems celestial clear.  
Nor dost thou come in barren majesty,  
Thou hast thy dower of sunbeams thine  
Nor sought, but with cheerful minstrelsy  
Rung from the singing harp-strings of the wind;  
And all, with such sweet dreams—such visions bright,  
Of flowers, and birds, and love's divine delight! — *O. C. AUGINER, in Century*.

#### Burying Sin.

There are some persons who think it much easier to bury a sin than to repent of it. But it is a very hard thing to hide a sin. It is like hiding seed or a root in the ground. It draws strength in its concealment, and finally, pushing up through the soil, brings forth fruit, thirty, sixty, and a hundred-fold. Sin is not dead enough to be safely buried. It is like a smoldering flame. It is like a poisonous seed; it will work ruin in its concealment, and finally break out into open ungovernedness, and destroy on every hand. A sin needs to be dragged out of its hiding-place, and extirpated. Hiding it only gives it a fresh hold. "Whoso covereth his sins shall not prosper, but he that confesseth and forsaketh them shall have mercy." — *Christian Witness*.

#### Morbidity in Religion.

Morbidity in religion might be partially cured by more out-door exercise. There are some duties we can perform better on our feet than on our knees. If we can carry the grace of God with us down into every day practical Christian work, we will get more spiritual strength in five minutes than by ten hours of kneeling. If Daniel had not served God save when three times a day he worshipped toward the temple,







